1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

837 whether in the husband or the wife, appears to be unknown, and I was very careful in my inquiries on this subject. Had it existed, the neighbouring Sinhalese would have had no hesitation in accusing them of it, but I could not obtain a trace of it[1]."

762 The only case of suicide of which we heard took place in connection with a breach of the common rule of conjugal fidelity.
837 Tissahami, the husband of Kumi, younger sister of the headman of the Bandaraduwa Veddas, carried on an intrigue with his *naena*, an unmarried girl named Kirimenike. When his wife who was not one of his *naena* discovered the intrigue, she scolded her husband most unmercifully, "Why go to another woman while I live?—better to have gone to your mother than her." Although his intrigue with Kirimenike was of old standing, Tissahami was so upset with the disgrace of publicity that he killed himself in the compound outside his own hut early one morning. He had a gun, and holding the muzzle to the suprasternal notch, he pulled the trigger with his toe. The dead man's
● [626] relatives were very angry with Kumi for driving him to desperation but they did not threaten her, nor in any way molest her. Kumi and Kirimenike belonged to the same *waruge* (Morane) but were unrelated. Kirimenike subsequently married a Vedda, and went to live at Syringawala where she remained until she died.

562 In every respect the women seem to be treated as the equals
609 of the men, they eat the same food; indeed, when we gave presents of food the men seemed usually to give the women and children their share first; the same applies to areca nut and other chewing stuffs. The women are jealously guarded by the men, who do not allow traders or other strangers to see them, and those at Sitala Wanniya were too shy to visit our camp, though they welcomed us to their cave, and the dances performed for our benefit took place in the dense jungle so that the women might be present and partake of the food offered to the *yaku*. We had offered to clear a space by our camp where the light would have been better for photography; however, the

[1] J. Bailey, "Wild Tribes of the Veddahs of Ceylon," 1863, *Trans. Ethnol. Soc.* Vol. II, p. 291.

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

interfusion of Vedda blood—the apathetic look, the scanty beard, were unmistakably there. The area we had to traverse was not extensive, hemmed in, as it was, by the Bibile-Maha Oya road on the one hand and Mahaweli on the other. It is five miles from Alutnuwara to Arawatta; six miles from that to the Ulhitiya Oya; thence seven to Beligalla which is within four to six miles of Bulugahadena and Dambana, the Vedda haunts of to-day. The going is through forest comparatively well peopled; and *chenas* are frequently met with; changing from year to year, these often absorb the path and obliterate it, causing deviations which lead astray even guides conversant with the country a few months previously. 131

We were nearing Bulugahadena when we met our first Vedda of these parts—a tall, picturesque fellow with ear-rings, shouldering his bow stave with a small gourdful of honey slung on its end. Unspoilt, reserved and natural, in contrast to his fellows whom we afterwards met, he was the finest Vedda we saw in Bintenne. 101 [301] [157]

In an environment, not of virgin forest, but of derelict *chenas* we found the Veddas of Bulugahadena. They lived scattered about, a hut or two to each *chena*, and not in groups as one so often sees; the explanation we were given for this was not the obvious one that *chenas* were apparently easier of acquisition here than elsewhere, but that it served to keep the families apart and prevent social entanglements, Veddas being very jealous of their women. [301] [626] 152]

There was no reserve about these people. As we approached each hut, the men, armed with axes, bows and arrows, came out and greeted us vociferously in the Vedda language; Sinhalese they affected not to know. Their women were mostly sullen and silent; but one at least gave us a better reception than her husband did. Here and there a sickly wretch craved for medicine. 576 [411]

Their huts, made of bark slats and wattle, were too well built for Vedda habitations; they had not that crudity and unkemptness so characteristic of the huts of the wilder Veddas, and most of them were finished off with a neat fence-work. There was no lack of *kurrukkan* and maize here; and on the whole they seemed a fairly prosperous and contented community. 342 [241]

The Veddas of Dambana, who lived four miles away, were much the same as those of Bulugahadena; and so were the others we met scattered about these jungles. One lot we found picturesquely grouped in a rock-shelter, reproducing to perfection the old cave life; but they were obviously there for our benefit! 101 361

Of these Veddas, considered as a whole, we may say that we had never before seen so many of them as on this short trip of barely a week. On previous journeys, after having traversed miles and miles of jungle, we had met only a Vedda here and a Vedda there, never more than a dozen in all, often but one or two. But in Bintenne we saw no less than about fifty good specimens. Though they were obviously sophisticated by their nearness to Badulla and the many occasions on which their representatives had been on show, Vedda blood is still strong in Bintenne. This is the place to come to if one wishes to pick up the few words that are left of the Vedda language, and the art of making bows and arrows; but apart from that, these people are too civilised to be interesting. 161 177

One episode we experienced here is worth recalling. Two Veddas, better disposed towards us than the rest, one with his lip all askew from 224